567 outskirts of Lei-po city, are the chief hiding places of Lolo
721 bandit bands. Day and night, whenever they saw small groups of Han-Chinese travelers on the road, they would rush out from ambush in the thickets to attack. After having threatened and killed one or two persons, they then seized the others and their belongings. The district outside Lei-po was often
[727] attacked at night. After they had broken into the house, the Lolo would capture all the men and women there and plunder and seize their property; sometimes they also burned down the house. The soldiers and civilians inside the city, even though they had heard the noise, dared not go out to help. The
567 Han-Chinese who went to the Lolo region to trade in opium usu-
609 ally employed some black Lolo to serve as headman-protectors, but somewhere on the way the Lolo would often turn the tables and kidnap their protégés as slaves. This is called "reverse protection." Farmers who went to the border region to reclaim waste lands also sought the protection of the black Lolo; again, at times, the Lolo would rebel and seize the Han-Chinese as slaves in a large-scale kidnap attempt. The victims, sometimes numbering as many as several hundreds, were sold in the Lolo region and transported to different places.

727 According to Lolo tradition, all captured persons and
564 goods are considered the property of the captor. If the black and white Lolo band together for robbing, the black Lolo can keep everything they have taken, while the white Lolo have to share a part of the loot with the black Lolo. All the booty is either retained or sold. The captured Han-Chinese people,
567 however, are always sold and usually change hands three or four times before they are finally kept as household slaves. This is done to prevent the Han-Chinese, if they should succeed later in escaping to Chinese territory, from identifying their kidnapper, who would be in danger of seizure and punishment by the government if he ever set foot in the Chinese territory. The price of slaves depends mainly on their age,
567 irrespective of sex. The very young and the very old who are
435 too feeble to work are sold cheaply, while strong youths and adults fetch a high price of 50 to 100 ounces of silver per person. If the Han-Chinese slaves are redeemed from Lolo territory, the ransom, always slightly higher than the buying price, is usually over 100 ounces of silver.

727 The Lolo not only seize people and goods in the Han-
628 Chinese territory, but also from their clan enemies. Mem-
567 bers of enemy clans take revenge and kill each other in feuds that may last for generations. Captured black Lolo have to be killed right away because they cannot be enslaved; on the other

567 traced to capture by the Lolo in frontier regions. There are
727 different ways of capturing them: sometimes the Lolo would attack and seize Han-Chinese wayfarers from ambush; sometimes the Lolo would join an assault on a Han-Chinese village during the middle of the night; sometimes they would capture slave members of the opposite side in a clan feud. There were also numerous cases of Han-Chinese who, while on a business trip or engaged in reclamation work, were kidnapped on the way as slaves by the same Lolo who had served as their headmen-protectors but who later staged an act of reverse protection. In April, 1940, more than 200 members of a reclamation community at Man-ch'i K'ou in Lei-po county were captured and taken to the mountain en masse. Among the captives were two Liu brothers, who were high school graduates and who had come to the reclamation area to visit friends. The rebel leader was a black Lolo, Yueh-t'ao, of the Hou-p'u branch at Ta-ku Tui. At that time, the person in charge of the reclamation project was a Mr. Liao, who immediately rushed to the spot upon hearing the news, while at the same time he seized Chiao-hua, a leader of the Shih-t'u branch. As the Shih-t'u and Hou-p'u were on friendly terms, Mr. Liao planned to use Chiao-hua as a hostage to redeem the reclamation workers. Negotiations started between the Han-Chinese and the Lolo. Mr. Liao took with him a hundred or more soldiers whom he deployed on the mountain, while on the opposite side the Lolo also had the same number of soldiers. Mr. Liao and his interpreters were negotiating a settlement when they suddenly heard the noise of shooting. Since fighting had broken out between the Han-Chinese and the Lolo, Mr. Liao and Yüeh-t'ao both rushed back to their respective camps. It happened that Chiao-hua, in an attempt to escape from the Han-Chinese camp, had been shot to death by the Han-Chinese soldiers. So fighting was resumed and all negotiations were broken off. The 200 Han-Chinese reclamation workers were all kept in Liang Shan where they were sold and dispersed in different places to become Lolo slaves. The Liu brothers also were never heard of again.

567 For the Han-Chinese slaves in Lolo territory, whether they are slaves of the black or white Lolo, the master-slave relationship is the same as the relationship between household slaves and their black Lolo masters. The Han-Chinese slaves are considered a part of the master's property. The master can exploit to the maximum the slaves' labor and can also sell
567 or transfer them at any time to other families or clans. The
435 price of a Han-Chinese slave depends upon his age, sex, and

567 [436] physical strength. A young and able-bodied person, whether male or female, can fetch quite high a price. For children and old feeble persons, the price is cheaper. Han-Chinese slaves first taken to the Lolo territory are sold over and over again, changing hands several times, before the Lolo master dares keep them for good. Often Han-Chinese slaves from the Lei-po area were sold at Sikang while Han-Chinese slaves from Chao-chüeh were sent to the Lei-po, Ma-pien, P'ing-shan, and O-pien area to prevent them from escaping.

There are many Han-Chinese slaves in the Liang Shan region. No matter whether it is a black or white Lolo household, it has at least one or two slaves. After entering the mountain, it is very difficult for Han-Chinese slaves to flee the tiger's mouth as the place is surrounded on all sides by Lolo families, and even if they could escape from one village or clan [79] to another, they would instantly be discovered because of their language and other alien traits and recaptured as slaves for a new household in another village. Therefore, of all the hundred [sic] captured Han-Chinese slaves, not one has escaped. In visiting the Liang Shan area, the author met no less than a hundred Han-Chinese slaves who wore tattered clothes and who toiled everywhere. Sometimes the newly captured slaves could hardly endure the torture. When they saw the inspection team, they wept silently, their faces covered with tears. Some would send a secret message to arrange for ways and means to escape from the tiger's mouth.

567 177 In their treatment of Han-Chinese slaves, the Lolo are doubly harsh to the newcomers, who have to work the whole day long without sufficient food and clothing. They suffer a fate worse than that of horses and cattle. Male Han-Chinese slaves are required to keep the t'ien p'u-sa and the female a braid; the male slaves all wear tattered Lolo clothes and from their appearance, they look very much acculturated to Lolo life, but unless they have been in Lolo territory for a long time, they find it difficult to learn the language. After a long period, probably several years in duration, when the master finds a male Han-Chinese slave truly tamed and obedient, he would then purchase for him a female slave, also a Han-Chinese, for [582] a wife.. Male and female slaves of Han-Chinese stock have to marry each other as there is little intermarriage between Han-Chinese slaves and the white Lolo, who look down upon the Han-Chinese. After marriage the children born into the family automatically become slaves also, their status being predetermined by birth. If they win the master's favor, they may establish, after three or four generations, their own households

captives made into Wa-tzu have become assimilated in this respect. 437
They are hardly to be blamed, for the scarcity of clothing in Liang- 439
shan makes it necessary to mend tears in the clothes immediately. In addition to these necessary articles, the I like everything used by the Chinese. They have never seen and long for many of the articles which we consider necessities. Naturally the feelings of the women are particularly acute in this respect. It is hence advisable to take along some of these dainty articles in order to create good will. The women like small mirrors best. They are also very pleased to have woolen yarns and silk threads as adornment on their heads, and will jump with joy if given an ordinary woman's handkerchief.

Although currency is not used in trade among the I, there is 435
nevertheless a fixed price for each article, with its value in terms of silver. As a Heh-I host always puts up a front and never asks directly for remuneration for food and lodging, the guest must himself prepare 431
the salt and cloth to present as gifts. After a night's lodging it is best to present these gifts in the early morning before breakfast, so as to relieve the host of all doubts and in this way to receive an even greater consideration. The quantity of gifts depends upon the type of reception. The I always entertain strangers as a group, /137/ no matter how big it is, for example, they will slaughter a sheep for a group of ten people or just for one person. The amount of remuneration has nothing to do with the number of people involved. Buckwheat buns, potatoes, etc., are not of great worth in the I region, and so the remuneration depends mainly on the nature of the animal slaughtered--whether it is a sheep, pig, or chicken. The guest's payment should equal the amount spent 435
by the host for the feast or preferably exceed it by 50 per cent. Otherwise the host will show displeasure in his face if not in actual words. If one is ignorant of the local market price, by watching the words and expressions of the host--whether he is full of thanks, merely thankful, or cold to the point of displeasure--he can judge whether the gifts are too elaborate, just right, or perhaps too meager. Thus he may acquire a criterion for later occasions. For example, if at one place the price of a sheep is eight taels and that of a piece of cloth two taels, then the remuneration for a sheep reception should be six pieces of cloth, or, to please the host even more, an equivalent amount of salt, which is about four or five chin to one piece of cloth. In spite of the low price of salt in Hsi-ch'ang, travelers prefer to give cloth instead of salt because of the enormous transportation costs of the latter. The I region is however in great need of salt. When the remuneration paid in cloth

435 is a little below average, the host is usually too embarrased to ask for more. But not so with regard to salt. Even if a sufficent amount of cloth is given, the host or hostess, and even the tang-chia Wa-tzu, 435 will still attempt to "borrow" some salt from the guest. When too many 263 people ask for it, one can only break up the salt lumps and give every one a pinch. The salt eaten in the I districts west of the Mei-ku River comes from Yen-yüan hsien, so that the people there are more than satisfied with the salt from Hsi-ch'ang. The I east of Mei-ku River are much harder to please for they are used to the snow-white salt produced at Wu-t'ung-ch'iao and imported from Lei-po, and find the salt lumps from Yen-yüan hsien much too black and dirty.

485 For one night's lodging and two meals at a Heh-I family, a re-
435 muneration of four pieces of cloth is sufficient for a group of ten or fewer people; to give six pieces is more than generous. Those who are more familiar with the situation can get by with just one piece of cloth and two chin of salt for one or two people. Those who know the host very well can save even more by negotiating with the host beforehand so that both parties need not spend excessive sums, but make a simple exchange of salt and cloth for food. Half a chin of salt brings in more potatoes than needed. One cannot avoid being somewhat wasteful in one's first trip through Liang-shan. For example, we brought along a considerable amount of salt and cloth in our recent trip, but on mid-way we discovered the danger of having too little on hand. /138/ Everything was exhausted by the time we reached Lei-po, and we still owed the I some salt lumps. To be properly prepared is not an easy matter.

485 Gifts of salt and cloth to the host are a necessity, but in addition
431 there are other social requirements. It is considered impolite not to present gifts such as needles, thread, woolen yarns, etc., to the hostess and her daughters. Anyone left out will come forth to ask for her share. It is also advisable to give one chin of salt to the tang-chia Wa-tzu, and some needles and thread to the ya-t'o (female servants) who serve at meals. Gifts to other Wa-tzu who come to ask are not a necessity; it depends upon the savoir-faire of the guest.

482 The host may be approached in the matter of hiring his Wa-tzu
435 in the transportation of luggage. A price is set by the master for each Wa-tzu, and the guest must pay without bargaining with the latter.
804 The pay given to each Wa-tzu is generally from half a chin to two chin of salt for one station depending upon the distance. Once the carriers have been appointed, the salt is weighed and paid immediately. An

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I family possessing a steelyard of its own, will always distrust that of the guest's. They still use the old-type large steelyard, some of which weigh 18 ounces to a chin (ordinarily 16 ounces/chin). In their circumstances the guest must accept his bad luck and not argue. Once the salt lumps are weighed, the Wa-tzu grasp them as precious stones and dash home to stope away for future feeding of the sheep; only then do they return to carry the things. They will never trust the traveler for payment after service. They are, however, quite honest in that after payment they always accompany the party to its destination, without asking for tips, food and lodging. They are capable of solving their own problems, and are much cleverer than the Chinese in this respect.

Although they usually like to seize the Chinese for Wa-tzu, the Heh-I nevertheless consider it an honor to receive Chinese officials. This is indeed an amusing contradiciton. Mr. Hsü Hsiao-hui narrated that during his trip to Liang-shan, he and his party reached a place inhabited by two Heh-I families of similar status. They chose to stay with the more amicable family and in so doing provoked the indignation of the other. It so happened that the two families were enemies. The second family immediately sent his men to surround the house of the one with whom they were staying, and threatened violence. Mr. Hsü had to come forth personally to mediate, and by agreeing to stay with the second family the next day, effected a truce. But their feelings of enmity were still very strong for they refused to enter the other house despite pressing invitations from Mr. Hsü. They finally cooked outdoors and slept in the open air throughout the night, waiting to accompany these Chinese officials for a reception at their house early next morning.